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SELECTIONS FROM CHUNG-KUO FU-NU

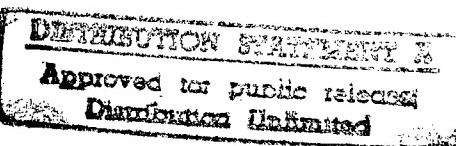
(CHINESE WOMEN)

By Yang P'o
Ya P'ing
Wang I-lun

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SELECTIONS FROM CHUNG-KUO FU-NU
(CHINESE WOMAN)

[The following are translations of selected articles from Chung-kuo Fu-nu, Number 18, 16 September 1960, published in Peiping.]

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ESTABLISH A SOCIAL ATMOSPHERE OF TREASURING HARD WORK
AND DOING WITH THE SIMPLE AND PLAIN AND OF
HEAPING SHAME ON LAZINESS AND WASTE

[Following is a translation of an article
written by Yang P'o in Chung-kuo Fu-nu,
No. 18, 16 September 1960, pages 1-2.]

The whole nation has enthusiastically responded to the call of the Party. A full-scale increase-production and economy drive, with emphasis on grain and steel, has been initiated. This movement is spreading swiftly yet solidly in all directions within our boundaries.

Since the establishment of the State, we have witnessed many increase production, economy drives. The recent economy drive, with special emphasis on steel and grain, will no doubt be equally successful. It will certainly facilitate the fulfillment and over-fulfillment of the 1960 plan for the development of the national economy. The increase production economy drive is a two phase movement: to increase production and to practice thrift. These two phases are in reality two sides of one unit, which is to achieve the maximum production results with the minimum human, material and financial resources. This process will enable socialist construction to continue at a high speed. I would like to discuss this problem of economy in more detail here.

We all know that the most basic policy of socialist construction in our country is to administer the nation, the communes, the enterprises and all undertakings diligently and economically. Diligence involves assiduity in labor to help increase production; economy involves the elimination of unnecessary expenditures and unwarranted labor (including human labor and material labor) for the identical purpose. Why is there a need to practice thrift?

Chairman Mao has instructed us, "Thrift is one of the basic principles of the socialist economy. China is a big country, but we are economically backward and poor. It will take some time before we can change China into a strong and prosperous state. Even after we become prosperous, we should

still sustain this policy of hard work and thrift. Very special emphasis, however, must be placed on hard work and thrift during this present decade of several five plans and in the immediate score of years ahead of us". (The High Tide of Socialism in China's Rural Areas, Vol. I, page 16, edited by the Communist Party Central Committee Staff Office).

Under the reactionary rule of colonialism, feudalism and bureaucratic capitalism, our country became extremely backward in both economy and culture. Since liberation, all groups and nationalities worked hard under the leadership of the Party. Thus, our industrial and agricultural production together with everything else began to develop rapidly, especially during the 1958 and 1959 sustained Great Leap Forward Movements. The face of our country was subjected to an important and basic change. Because of the poor inheritance from the old decadent society, this impression of "poor and backward" however, has not been basically altered.

Using the supply of steel and grain as examples, China's steel production in 1959 reached 13,350,000 tons, which was 83.5 times over the production in 1949. During this ten year period, the average increase was approximately 55.8% annually. This rate of growth can find no precedent in any capitalistic country. From the point of view of the level of production, this figure is comparatively quite low. It is by far insufficient to meet the needs of the Great Leap Forward Movement for the increase in production and construction. On the international scene, we are only the seventh biggest producer of steel. The total production of grain in our country is the highest and has been so for quite a few years. But according to the per capita distribution, we are still quite far behind many countries. We can hardly be considered as prosperous. In other words, at present our national economy is still comparatively backward and our material resources are insufficient.

Therefore, in order to change this "poor and backward" state, we must swiftly transform our country into a strong socialist nation with modern industry, up-to-date agricultural, scientific and cultural programs, by manifesting continuously this spirit of thrift, diligence, hardwork and making more intensive efforts in practicing economy and combating waste. Careful budgeting must be substituted for extravagances. Facts have proven that the shortest way for our country to get on the road to prosperity is through hard work and thrift.

To persist in and encourage the practice of hard work and thrift carries not only mere economic significance, but also has definite important political values. In Chairman Mao's famous speech on "The Correct Handling of Contradictions

"Among The People", he stated the following in connection with the problem of thrift: "...All the six hundred million people of our country must increase production, practice economy and combat extravagance and waste. This is of utmost importance both economically and politically". Hard work and thrift are part of the glorious heritage of the Chinese working people. It has been the practice of the Party all along. We all know that in the bitter struggle of the revolution, our different levels of cadres, the Peoples Liberation Army, the people residing in the revolutionary bases and the liberation areas, under the leadership of the Party, have upheld this glorious heritage of hardwork and thrift in a most splendid manner, even under the most trying circumstances.

On the one hand, they carried on a heroic and bitter struggle; on the other hand, they participated in labor to develop production. They economized on food and all expenditures to conserve all the resources they could to their best extent. The result of this economy drive not only has guaranteed the victory of our revolutionary struggle financially, but more important, it has cemented the relationship between the cadres and the people, the army and the masses. It has fostered this highly desirable spirit of togetherness in "fair weather and foul" between the Party members, cadres, the armed forces officers, enlisted men and the people. This good practice of hard work and a simple life has been implemented and encouraged.

On the eve of a complete victory for the liberation Army, the seventh meeting of the second plenary session of the Communist Party directed a timely message to the Party to prevent the fostering of greediness and love of luxury so frequently accompanied by victory. All Party members were called upon to continue on with the practice of hard work, strict economy and combating waste. Since the establishment of this government, the Party Central Committee and Chairman Mao have repeatedly called upon us to practice economy and combat waste, as hard work and thrift are the two basic principles in the founding of our country.

In 1952, we had the anti-corruption, anti-waste and anti-bureaucracy campaign followed by several economy drives. They facilitated the rapid development of the building of socialism. It was an intensive effort towards the implementation of the desirable practices of hard work and strong determination. It served to uplift the excellent revolutionary virtue of the Party members, cadres, officers and men of the Peoples Army. Experience has proved that a persistent policy of diligence, thrift, hard work and strong determination can indubitably upgrade our level of ideological consciousness and

moral standards, which in turn would help to preserve this highly desirable and healthy practice. On the contrary, to be extravagant and to waste would foster the greedy and decadent capitalistic ideology and practices.

At the same time, it must be pointed out that the reason for our advocating so strongly this practice of economy to eliminate waste in human, material and financial resources, is because we want to conserve all available energy for the rapid building up of Socialism in our country. Indirectly, this has a very important political significance in the strengthening of the socialist camp, with the Soviet Union as leader, as well as toward the disintegration of the aggressive colonialistic camp, with the United States as its leader. Through our intensive efforts, we are able to support and preserve the peace of the world and at the same time, struggle for the victory of democracy and Socialism.

After saying this much, some comrades may inquire: Our goal in increasing production is for the improvement of the standard of living for the people, why then should we advocate economy? Yes, it is true that the ultimate goal of increasing production in Socialist countries is to upgrade the standard of living for the people. In fact, since the establishment of our government ten years ago, the people's standard of living has been steadily improving with the rise in personal earnings. This fact is well known and experienced by all. The retail sale of commodities was 17.06 billion yuan in 1950. In 1952, it was increased to 27.68 billion, in 1954 it was again increased to 47.42 billion and in 1959, the figure was at an all time high of 63.8 billion yuan which was an increase of some 2.7 times over 1950. This is a strong proof that the standard of living has been consistently improving for the people.

But we must realize that to improve the standard of living and to combat waste are not necessarily two opposite extremes, in fact, these two factors are basically one unit. The combat of waste today may add some burden to everyday living. To economize on some items that are not absolutely necessary in order to accelerate the building of Socialism is to indirectly help improve the standard of living tomorrow. We cannot and must not consume all our production without any reserve; we should never spend everything that we earn, leaving ourselves without any savings. By consuming our total production, we leave no room to develop any further. Without development in production, how can we talk about the improvement in the standard of living.

Furthermore, when we talk about combating waste, we do not advocate that we should do away with proper food or

appropriate expenses. Rather, we should estimate according to the present level of production, under the condition of having our basic needs in food and clothing satisfied, and do our utmost to save on consumption, decrease expenses, combat waste and extravagances. This principle should not only be advocated now, it must be maintained in the future. We know that all material wealth is created by the working people. We must respect every part of this fruit of labor no matter where or when by not creating any bit of waste. This is a beautiful virtue of the people in Socialist countries; this is also a major ideological difference between the proletariat and capitalistic class. Chairman Mao has said that practicing strict economy is one of the most basic economic principles in Socialism. The reason for his statement is none other than this.

There is another type of "thrift to the utmost" thought which we must oppose. Some people say that since the establishment of our government, we have had several economy drives and after such repeated efforts, there is not much waste left to combat. Is this a fact? No. It is true that we have achieved good results in the past economy drives and have been successful in manifesting the spirit of hard work, thrift, and diligence. But, we cannot say that just because of the excellent results in the past, there is no room for eliminating more waste or that there are no signs of extravagance left at present. In fact, the dormant power for combating waste is still quite strong. Taking the nation as a whole, there is still much waste in human, material and financial resources. In the production of identical objects, differences in costs range from several percent to 100 percent and more between the various industries and various communes.

Based on the current planned goals, the raising of industrial labor productivity by 1% would mean an increase in production value of 1.5 billion yuan; the lowering of industrial costs by 1% would mean a State income increase of over 600 million yuan; the lowering of 1% of commodity circulation expenses would result in a savings of 100 million yuan; the reduction of 1% of the cost of transportation would be equivalent to another savings of 20 million yuan.

Therefore, to step-up this economy drive of increasing production and combating waste, will not only upgrade the level of administration in industries greatly, it will save a lot of wealth for the country based on the theory of attaining the greatest result in production with the least human material and financial resources.

From the point of views of the families and the individuals, there are many ways in which we can combat waste.

Many people have witnessed similar facts as two families, whose income, size and basic conditions are approximately the same, yet one family can live much better than the other. The family that budgets carefully, works hard and practices economy usually end up with a better standard of living with enough to spare in savings. The other family that does not plan or budget, yet spend needlessly on food and clothing will lead a very "tight" life with absolutely no savings as reserve. Quite frequently, they are the ones who live from hand to mouth.

We must recognize the fact that we are a big country with a population of 650 million. If every person would only save one ounce of food each day and one foot of cloth each year, it would amount of quite an impressive figure. Under the present conditions of living, it would certainly not be too difficult to accomplish this. Therefore, in order to implement this policy of building our country through hard work and thrift, we must make a special effort, beginning with our own family. The women of China must take the initiative within each individual family.

In other words, it is quite evident that no matter whether it is from the point of view of the country, the family or the individual, there is still much room for us to economize. We have emphatically not reached the stage where there is no waste left to combat. Following the high speed development of the building of Socialism, the assets of our families are growing bigger and the standard of living of the people is improving each day. Within the ranks of the cadres, inevitably there are a few who have been influenced by the capitalistic ideological practice of extravagance and waste. Our economy drive must be directed especially to such instances by emphasizing the desirable practice of leading a simple life, work diligently, and budgeting carefully in every respect in order to avoid waste of any type.

Chairman Mao has instructed us, "Just as it is with criticism of our other faults and mistakes, combatting waste is like washing our faces. Do not people wash their faces every day?" We must be guided by Chairman Mao's instructions by practicing economy consistently just as we wash our faces daily. We must eliminate waste in every respect throughout the country to enable a rapid and complete change of this "poor and backward" state into a big socialist nation.

From the above, we can see quite clearly that the emphatic propaganda on diligence, thrift, hard work and simple life has far-reaching significance politically and economically. We should be guided by the Party Central Committee and follow the general line of Socialist construction by making intensive

efforts to increase production and practice economy. Furthermore, it is most important in this economy drive to establish and glorify the practice of hard work and a simple life. At the same time, it should be considered a disgrace to indulge in a atmosphere of extravagance and waste.

FOREVER MAINTAIN AND MANIFEST THE STYLE OF
DILIGENT LABOR AND FRUGALITY

[Following is a translation of an article written by Ya P'ing in Chung-kuo Fu-nu, Peiping, No. 18, 16 September 1960, pages 3-4.]

Our Party has invariably instructed us to adopt the practice of economy, work diligently and lead a simple life. Diligent labor can increase production as well as earnings; thrift and frugality can decrease consumption and add to accumulation. The combination of these two factors is the key to the successful management of factories, industries, peoples communes, and all other undertakings. Our country will grow stronger and more prosperous each day with the rapid development of the building of Socialism. The long-termed basic principle in the building of Socialism by our people is to build our country through hard work and thrift and to rely on our own strength for survival. Each one of us should actively implement these basic principles in our production, our work and in our daily lives. The responsibility and the function of women in this particular respect can be more important now than any other time in history.

Since liberation, and especially since the Great Leap Forward, under the radiance of the three red flags, the lives of the Chinese women have been subjected to a great and profound change. The masses of women have been freed from the kitchen. Being liberated, they have integrated into society and are participating in labor in industry, agriculture, service and welfare agencies. Not only were they the mistresses of their households, they are the direct producers in industries and on the farm. They have become the housekeepers of the collective lives of the masses.

Their motivation for thrift and frugality is not confined to the interests of their immediate families alone; they are able to perceive it as a necessity towards the changing

of our "poor and backward" state. They are also associated closely with thrift and frugality and with the magnificent work of building Socialism and the realization of Communism. Thus, the manner in which the women manifest this good heritage of diligence and thrift on the production line can have a tremendous effect on the building of Socialism.

At present, women on the production line are actively and enthusiastically participating in the increase production, economy drive with special emphasis on steel and grain, by making intensive efforts to increase production and to combat waste. The mass of women workers have enlisted in the "increase-production, economy drive" competitions. In the development of the technical revolution movement, they have continued to create miracles by economizing on human labor and material resources. They have increased the material wealth of our country to a great extent.

The female cadres of the rural peoples commune have taken the initiative. With unyielding spirit, they have tackled farming problems and grain supply problems in the hope of building a new and prosperous Socialist rural area.

Many housewives have brought with them the habit of thrift as they stepped into their production stations. Since the Great Leap Forward Movement of 1958, in the organizing of urban production and during the communizing of the cities, the women were successful in organizing and establishing all types of factories despite the fact that they were handicapped with the lack of culture, technical skills, material resources and facilities. After two years of hard work and intensive efforts, many of these factories, which started out with a few workers, have been expanded to include anywhere from a score of workers up to a few thousand workers. They have created a new and vital force in our industrial production.

The shoe factory of the Peiping Pei-hsin-chiao Commune was started with six housewives. Their only facility was a broken down table. This factory has now been expanded into a production unit with 162 workers. But the workers in the factory do not feel that the expansion of the scope of business should justify any extravagance. On the contrary, they still budget very carefully to avoid any waste. The Party Committee Secretary of the factory, Kao Shu-hui, saw some ends of cord on the floor and felt that it was a waste. She began to collect these ends from time to time, with the intention of utilizing them for some purpose. With this thought, she initiated a combat waste campaign on shoe cords. Within a day and a half, enough cord was saved in the factory to mend 1,700 pair of shoe soles.

This news was overheard by two sister factories and

they too responded to this economy movement. According to their experiences, they suggested to the administration that the original allotment of cord to each pair of shoe be shortened, thus saving a great deal of material resource. We must not neglect even a small piece of cord. There is an old saying, "The roaring waves in the big river are made up of small trickles of rain". In the same manner, prosperity and wealth is made up from a lot of little things.

As long as we observe carefully our surroundings in our daily lives, in our work and in our production, it would not be difficult for us to detect instances similar to odd pieces of cord on the floor. Would it be imposing on us too much to pick up these loose ends of cords from the floor and utilize them to some advantage? The problem is whether we have been able to grasp the ideological significance of economizing one piece of loose cord? Have we associated this piece of loose cord with the building of Socialism? If every individual in his production station would only conscientiously apply this spirit of treasuring every bit of loose cord, in the long run the little bits saved can add up to enormous wealth for our country. Is this practice of economy then not important to the building of Socialism?

The conscientious and frugal spirit of the workers in the Pei-hsin-chiao Commune Shoe Factory should be commended. Not only did they rely on hardwork and thrift when they started the factory and had to overcome serious handicaps, but they did not forget their good habits even after conditions improved. Diligence and thrift are beautiful virtues of the working people. So long as we preserve and manifest these virtues, we will be forever standing on the side of victory.

We must implement this economy in production practice, not only on the production line but in our daily lives as well. At present, there are many women who serve in mess halls, service stations, day-care nurseries, kindergartens and other collective welfare agencies. The responsibilities have increased for these housekeepers of big families as they must budget carefully so that everyone can enjoy a better life. Let us take, for instance, the mess halls. Small mess halls cater to scores of people, large ones feed thousands every day. It is a tremendous job for the housekeepers of these big families to feed the people economically. Many women have carried out this responsibility actively and cheerfully. They have managed very well the mess halls at the request of the people.

The T'ai-an-chieh Mess Hall of the Chin-shui Commune in Cheng-shou was established by 21 housewives. Within two years, under the correct guidance of the Party and with the

active support of the people, the number of diners increased from two hundred to more than seven hundred. They followed faithfully the principles of simplicity, efficiency, consideration, and convenience for the people. In twenty-two months, these women have saved over 13,000 chin of food. Still they have managed to have variety in their menus and anyone who spends as little as six yuan a month can have sufficient quantity and be pleased with the food.

How did they manage to do so well? In the first place, political instructors led the cooks, managers, and all the mess hall staff in discussions on the importance of economizing on food. The same subject was brought up for discussion frequently until the whole mess hall staff took pride in the economizing of food. In their daily lives, they developed the good practice of saving even one grain of rice or a little flour.

In the second place, very careful planning was involved in the disposition of food. They adhered to the principle of long-term planning, taking into consideration the future as well as benefiting from the experiences of the past, so as to stretch out the supply as long as possible. Even though plans are made every month, nevertheless calculations are made daily and the food is weighed every meal. Furthermore, they flexed their brain power and managed to satisfy the mess hall members, the leadership and the food supply station as well by making coarse grain serve as fine grain, making delicacies out of ordinary food and mixing vegetables with meat.

If the Tai-an-chieh Mess Hall is capable of producing such good and economical services, there is no reason why other mess halls cannot do just as well or even better. For instance, there are many big mess halls that grow their own vegetables and operate poultry farms as well. Quite a few are self-sufficient and the regular diners there have the benefit of eating more nutritious food. If all the mess halls would plan carefully in their disposition of food and economize one ounce of food each day per person, imagine how much food we can save in our country in one year! Food is "treasure amongst treasure," it is an important item in our national planning as well as our individual daily lives.

At present, we are in the midst of an economy drive with special emphasis on steel and grain. On the one hand we must make intensive efforts in the field of agriculture, so as to increase production and resolve the problem of food supply. A well-managed mess hall can satisfy our hunger as well as provide us with good food yet still be guided by the principles of economy. Furthermore, a well managed mess hall can save food supply for the country and contribute to the health

of its citizens. A well fed and satisfied person can in turn produce more energy on the production line or in his work. What an important political significance this has in the socialist construction program and the sustained Great Leap Forward!

We women who work in nurseries, kindergartens and service agencies should implement this practice of diligent labor and economy in our own field of work. We should set up the goal of producing more with less money or producing even without money. The bad habits in society together with the outdated traditions must be uprooted to make way for the simple way of life.

Not only must we work diligently and practice economy in our work, we should do the same at home. It is true that after the Great Leap Forward and the popular establishment of communes in the cities as well as in the villages, household labor will rapidly be socialized. The family and family life will undergo some change. This, however, does not mean that we need not budget carefully any more or that there is no necessity in supporting a family diligently and economically. On the average, the amount an individual spends on food, clothing, rent and all the basic necessities is usually dependent on the budget of the family unit, and within the family, the money usually passes through the hands of the housewife. That is one reason why we recommend the upholding of the valuable practice of supporting the family diligently and economically.

Let us take for example the supply of food. Although many of us are eating in public mess halls, we must still plan carefully in our use of food in order to avoid excessive use during the first three days leaving ourselves with an insufficient supply towards the end of the month. Special requisition then must be made. Food plans must be coordinated with that of the mess halls and try to economize as much as possible. For these families who cook all their meals, it is even more important that they plan very carefully in their consumption of food. We must also economize on items such as cloth, water, electricity, fuel, etc.

For example, let us say that if each one of us would only save one foot (ch'ih) of cotton material each year, we could save 650 million feet (ch'ih) annually. It would not be too difficult for us to save this much cotton material if each of us would renew clothing by using the under side or making smaller garments out of dresses that do not fit and be very careful when we cut out dress patterns. We must also economize on all other items, so we can spend our money on only the most basic needs. At present, many housewives

participating in productive work are earning more money. A few of them begin to think that since they have earned their own money, it is only rightful for them to spend it. Some of them buy things which they could not afford before or which are unnecessary items. Others buy what their neighbors bought only to put them at the bottom of trunks. Some other young girls feel that since they are living in a Socialist society, they are entitled to eat better, wear better clothes, spend more and use up all their earnings. We cannot deny that a woman participating in labor increases the earning power of the family as well as making a contribution to society. This is a commendable fact. Although our earnings have increased, we must still maintain our old budget to avoid "cooking all the rice and burning up the fuel all at once." The best thing we can do is to save all unnecessary expenses. This would benefit both our country and the individual family.

Although the development of production in our country is at a miraculous speed, it has not changed our "poor and backward" state. We must still conserve our capital and concentrate our efforts on important productive constructions. At the same time, the supply of consumer goods have been greatly increased. Due to the over-all improvement in the standard of living and the increase in purchasing power in our society, consumer goods cannot sufficiently satisfy the needs of the people. Therefore, if we limit ourselves to buying the absolute necessities, we could cut the supply on the market and indirectly conserve capital for our country.

At the same time, putting our savings in banks means investment in productive construction. The money we save will be used logically and effectively as it will enable socialist construction to develop better and faster. This would be of great benefit to our country. From the point of view of the family, reserves in the bank can see us through any unforeseen accidents. Individual members of a frugal and hard working family can learn to develop good habits such as the love of labor, hard work and a simple life. Hard work and thrift in the family will produce harmony and unity for a fuller and more meaningful family life.

Diligent labor, thrift, hard work and simplicity pertain not only to the daily lives of individuals alone, they effect 650 million people and the magnificent work of Socialist construction. To work hard and practice economy are not temporary measures for this particular period; they should be binding on us always. Whether we are able to carry out these practices is really a problem of two ideological standpoints and two points of view of the world. Diligence, thrift,

hard work and simplicity are ideologies of the proletariat class; laziness, waste, extravagance and luxury are capitalistic ideologies. The capitalist class exploit others to fatten themselves. Their joys and goals of life consist of none other than eat, drink and play. Contrary to this, the proletariat class takes upon itself the serious responsibility of liberating the world. We should use our diligent labor to change this world. The people of our country have adopted this pioneer and heroic spirit to overcome all obstructions. They have achieved victory in Socialist construction today by conquering the impossible. The Chinese working women have definite purposes in their lives; they will make their contributions to society. They are diligent, brave, hard working and patient, for these are their traditional virtues.

Our most important goals are: build Socialism, realize Communism and complete the liberation of women. We all know deep down that the fruit of victory will not be handed to us on a plate, we must rely on our own hard work. Let us forever maintain and actively implement the good practices of diligent labor, economy, and simplicity. Under the leadership of the Communist Party and Chairman Mao, and together with all the people in this country, we can conquer all difficulties on our way and move steadily towards our magnificent goal!

STUDYING MAO TSE-TUNG'S IDEOLOGY IS AN IMPORTANT DUTY OF WOMEN CADRE

[Following is a translation of an article written by Wang I-lun, Secretary of the Heilungkiang Party Committee, in Chung-kuo Fu-nu, Peiping, No. 18, 16 September 1960, pages 6-7.]

Mao Tse-tung's ideology is the model of the combination of the universal truth of Marxism-Leninism and the practical experience of the Chinese revolution; it is a creative development of Marxism-Leninism from the experiences of the total revolution in China and the Socialism construction process; it is a summary and conclusion of the people's revolutionary struggle and their construction experiences; it is a criterion for us to measure all endeavors.

A complete understanding of Mao Tse-tung's ideology can enable us to observe correctly the situation and predict the future. Furthermore, Mao Tse-tung's ideology can help us to analyze and understand objective incidents from the viewpoint of dialectical materialism so that contradictions may be resolved effectively; to correctly implement the direction of the Party and every type of policy; to take our summary work seriously by elevating experiences to the level of theories for more explicit guides to our experiments; to disintegrate the world outlook of the capitalists by establishing and consolidating the proletariat's outlook instead and to be capable of withstanding the thrusts of the political storms by standing firm on the working people's rights.

For these reasons, all of the women cadres in our province have actively and enthusiastically studied Marxism-Leninism and Mao Tse-tung's ideology. This is especially true since 1958 when there was a provincial wide movement to study Marxism-Leninism and the works of Mao Tse-tung. During this movement, the majority of the women cadres revealed unprecedented initiative and conscientiousness in their studies and as a result, their political awareness was sharpened and their theoretical understanding showed most pronounced improvements. The victorious development of Socialist construction has been greatly accelerated.

Theory is the guide for action. The purpose of studying Marxism-Leninism and the works of Mao Tse-tung is because we want to apply it to practical experience. Mao Tse-tung's ideology can help us to understand more thoroughly the function

of ideas as a guiding force in our practical experience. A thorough understanding of Mao Tse-tung's ideology will mobilize the individual mentally for a victorious struggle with the enemy or a more enthusiastic participation in the building of Socialism. The majority of the women cadres have persisted in the policy of coordinating theory with experience in their studies. They have initiated their program of studies with "the need for political struggles." They have applied what they learned to the current situation, to their immediate responsibilities and their effects on the class struggles both within and without the country. Thus, they were able to effectively upgrade their level of understanding in political ideology.

In the anti-capitalist rightists and anti-rightist opportunists struggles, the women cadres put special emphasis on the studying of Comrade Mao Tse-tung's "Analysis of Classes in Chinese Society," "On Contradictions", "On the Correct Handling of Contradictions Among the People," etc., and other documents published by the Party and the peoples communes pertaining to the general line. Other pertinent works of Marx, Engels, Lenin, Stalin and other authors were also reviewed. After studying, the women cadres sharpened their degree of political awareness to a great extent. They mastered the method for class analysis, they consolidated their dialectical materialism point of view, they sharpened their sense of judgement, thus they were able to differentiate between a fragrant flower and a poisonous weed or sense the direction of the wind.

Experience has proved that in the process of political-ideological struggles, the strengthening of political studies will not in any way hinder the struggle itself. On the contrary, those equipped with theories as a weapon can use it as a guide to stretch higher, dig deeper, criticize more thoroughly and resolve more satisfactorily to guarantee a complete victory for the political-ideological struggle. In the study of theories, we must, likewise, associate it closely with the political-ideological struggle. Under a bright flag and a clear objective, we apply what we study and learn from our applications a deeper understanding of the theories for a more effective application.

Through these studies, we can further understand the correctness and magnificence of Mao Tse-tung's ideology. It is the most forceful theoretical weapon in guiding our revolution and construction. It is also the sharpest ideological weapon for combatting imperialism and modern revisionism.

The majority of women cadres have studied Marxism-Leninism and the works of Mao Tse-tung. They were able to

improve their work by combining closely the theories which they learned with Socialist construction to activate enthusiasm in revolution and to liberate their ideas for a triumphant development in all endeavors. Through these course of studies, the majority of the women cadres' minds was broadened. The ability to analyze problems and resolve contradictions through dialectical materialism was greatly increased.

On the other hand, the problems of subjectivism, empiricism and officiousness (shih-wu chu-i), which were present among a few comrades were solved. The courage to overcome all difficulties was strengthened and the determination to accomplish the highest goals was reaffirmed. Thus these women cadres began to have a tremendous impact in every line of work. For example, in the Heilungkiang technical reform and technical revolution movement, the majority of the women cadres created many worthy inventions. All their inventions and technical modernization programs were based on the co-ordination of experience and theory.

Under the direct inspiration and guidance of Mao Tse-tung's ideology, their creations were realized. Whenever they encountered temporary difficulties or setbacks in the process of modernization and changes, many comrades received encouragement from Mao Tse-tung's works. Mobilized once again with the courage to conquer all difficulties, they resumed their experiments repeatedly until success was achieved.

For example, in the Harbin Electrical Instrument Factory assistant sectional supervisor female comrade Ch'en Ching-lin suggested the use of an "electric-powered 'ch'ung-ch'uang" [a type of tool]. Many people resisted change in a shop where they thought mechanization could not be attained. When the new invention was adopted for the first time, many tried to reject it. Comrade Chen organized all personnel concerned to study Mao Tse-tung's works pertaining to this particular situation. Finally, the "electric powered 'ch'ung-ch'uang" was fully accepted by the factory.

The obstetric department of the I-ch'un Central Hospital, under the guidance of the ideological standpoints of "On Practice" and "On Contradictions", conducted bravely an experiment in the transplanting of Fallopian tubes in animals. In the initial stage, some of the comrades were ideologically bound by "certain conditions" and lacked faith. Under the guidance of the Party branch, they studied articles such as "Tiny Little Sparks Can Ignite A Vast Plain", "Grandfather Stubborn Moving A Mountain", etc. Everyone participating in the course was greatly encouraged. When their experiments failed, they studied Mao Tse-tung's "On Practice". Chairman

Mao pointed out in that in the process of experiments in society, when people hope for success in their work or for results what would coincide with their projections, they must made their thinking to fit the objective and external laws of nature or else everything will end in failure. Through failure, people learn their lessons by revising their own ideas to fit the external laws of nature. Thus they can change failure to success. Such conclusions of Chairman Mao strengthened their faith. After repeated experiments, the transplant of the Fallopian tube in animals was finally a success. Many incidents have proved beyond a doubt that once the Mao Tse-tung ideology is understood, it can generate a most dynamic impact toward a faster and more economical development of Socialist construction.

One of the major functions of studying theories is for the continued sharpening of Socialist and Communist awareness, to bring about ideological reforms, and to let the pioneer revolutionary consciousness and form play an active and propelling role in the developmental process of a Socialist society. Thus, the study of Marxism-Leninism and the works of Mao Tse-tung must be closely associated with the change of the subjective world in order to be more effective in the changing of the objective world.

During the transitional period between capitalism and communism, the struggle between the capitalist class and the proletariat class must necessarily be a long one. This also holds true of the struggle between the world outlook of the capitalistic class and the proletariat class. The process of studying and grasping Mao Tse-tung's ideology is also a process in "resurrecting the proletariat, burying the capitalists".

Through the study of Marxism-Leninism and the works of Mao Tse-tung, the majority of the women cadres have learned continually to combat the influence of capitalist ideology. All of them proudly manifest the spirit of Communism. The Communist morality is prevalent. We see many instances of women cadres volunteering for difficult assignments, shying from fame, learning from the experienced and helping the backward. There are many more instances to illustrate their spirit of putting work and revolution above all, consideration for others before themselves, sacrificing individual interests for the collective interest, directing emphasis on collective welfare, etc.

The staff of the I-ch'un Central Hospital obstetric department did not take their responsibilities seriously before. Their service as well as their attitudes were below standards thus many accidents during treatment occurred in their department. After their study of "Remembering Pai Ch'iu-en"

etc., their feelings of responsibility toward the revolution was strengthened. At the same time, the quality of their service improved tremendously. The original backward department suddenly changed into the "red-flag" unit in the hospital.

In order to learn the emergency measures used to save choking new-born infants, the staff members worked diligently and laboriously, disregarding contamination or fatigue. They managed to save six infants from choking to death and received enthusiastic praise from the public. The face and the spirit of the women cadres have greatly changed. They are the tremendous force behind the Great Leap Forward in every line of work. They play a very conspicuous role in the Socialist revolution and the building of Socialism.

It is true that not every women cadre is capable of understanding deeply the important significance of studying and applying Mao Tse-tung's ideology at the very beginning. For some of the women cadres, there appeared to be some ideological obstructions. For example, some women cadres still possess a deep inferiority complex and adhere to mysticism. They believe that "theories are so high they are beyond their reach, so deep they are beyond their understanding." These women blamed their own low educational standards. Through education by the Party and experiences, they began to realize gradually that the theory of Marxism-Leninism is the summary and conclusion of the laws of class struggle and production struggle.

All women cadres who are experienced in productive labor and sociological struggles can thoroughly understand these theories by intensive studies. Some other women cadres felt that they had to work hard all day besides taking care of household chores, thus it was impossible for them to study these theories. Through studies, these comrades began to realize the dialectical relationship between study and work. The pre-requisite for good work is the diligent study of Mao Tse-tung ideology as Mao Tse-tung ideology is the lighthouse to illumine our work, it is the theoretical basis for the Party's direction, policies and goals.

Only through the understanding of Mao Tse-tung's ideology can we comprehend and correctly implement the various policies of the Party. Only then, can we hope to improve the quality of our work by overcoming the state of busyness and confusion. Because of their studies, they became more conscientious. Household duties were appropriately planned. This is especially true since the communization of cities and villages when household labor gradually became socialized. This creates an unprecedented opportunity and favorable condition

for solving this problem of busyness and confusion.

The experience of women cadres studying theories have proved once again the important significance of a full understanding and application Mao Tse-tung's ideology. It can increase the consciousness factor in learning and help to overcome ideological obstructions encountered. It is the key to success in learning.

The majority of the women cadres achieved outstanding results in their study of Marxism-Leninism and the works of Mao Tse-tung, yet they did not in the least feel complacent. At the present, our country has achieved a decisive victory in the Socialist revolution on the political and ideological fronts, but the struggle with the capitalistic class on the political and ideological fronts has not ended. As Comrade Lu Ting-i pointed out as a representative of the Chinese Communist Party Central Committee and State Council to the Third Cultural Congress, "Because we are still considered backward economically and culturally, the remnants of capitalistic legislative authorities will unavoidably remain for a long period yet. The foreign imperialists, all types of reactionaries and modern revisionists are fanatically spreading reactionary and poisonous ideologies. The world outlook of the capitalists, the capitalists and the influence of their intellectuals on politics and ideologies, the traditional powers of the capitalists and the small capitalists will also remain for an extended period. They will persist in showing themselves stubbornly in every aspect to poison the young people and harm the masses."

Therefore, in the Socialist society, the political and ideological struggles between the proletariat class and the capitalistic class will continue for an extended period. There will be the usual "ups and downs" until their political and ideological influences are completely annihilated. Such a situation will require every individual women cadre to devote more to the study and application of Mao Tse-tung's ideology for counter-action and abolishment of the poisonous ideologies spread by imperialism.

Mao Tse-tung's ideology can also help them to combat the tide of modern revisionism and overcome the political influences of the capitalistic class. At the same time, the miraculous pace of development in Socialist construction requires the women cadres to further upgrade their ideological understanding of Marxism-Leninism. At present, with agriculture as the basis, our country has realized the sustained Big Leap in the national economy with emphasis on grain in the agricultural field and steel in the industrial field. The technical renovation and technical revolution movement

is spreading out like an unchecked fire on the plains. The communes in the rural areas are already on the road to a consolidated and healthy development, and the urban communization program is also developing steadily. These are indications of the rapid development of the new productive power in our country and the further improvement in our production relationships. This situation requires fitting adaptation of the superstructure. It requires the further improvement in our awareness of Socialism and Communism, it demands the knowledge of objective laws and the power to apply these objective laws to meet the changes in productive relationships and to further the development of productive power.

Because of the rapid speed in Socialist construction, new things crop up incessantly, bringing new problems which require our correct understanding for solution. During this great leap forward in Socialist construction, the working people have displayed unprecedented breadth and width in their manifestation of the revolutionary creative spirit to create rich experiences. All these experiences await theories to summarize, uplift for direction of the future. The cadres are required "to go another story higher" in order to lead the people forward victoriously. All of these will require the women cadres to make extensive efforts by riding forward to victory. Women cadres should strengthen themselves with Mao Tse-tung's ideology so that they can play more important part in this great struggle to build Socialism rapidly and economically. Then we may be able to direct our efforts toward building our country into a highly developed socialist nation with modern industry, modern agricultural techniques and up-to-date scientific research programs.